



S'RĪ  
BHAGAVADGĪTĀ-RAHASYA  
OR  
KARMA-YOGA-S'ĀSTRA  
( English Translation )  
FIRST EDITION  
VOLUME I



Bhagavan



Shree Krishna

yada yada hi dharmasya glanir bhavati bharata  
abhyutthanam adharmasya tad atmanam srjamy aham

(Gita 4. 7)

## A PAGE FROM THE AUTHOR'S NOTE-BOOK

A fac-simile copy of an important memorandum entered by Lokamanya Tilak in his own handwriting in a note-book, while in the Mandalay Jail, where the Gita-Rahasya was written.

Books projected or suggested

1. History of Hindu Religion - Veda, Upanishads, Upanishads, Epics, Puranas, Darshanas, Bhag. Gita, Padashanti - Other religious - Conclusion -
2. Hindu Rahasya, the story of the religion.
3. Practical History of India
4. The Shri Krishna Darshan - to be written
5. Provincial History of India
6. Hindu Law -
7. Hindu Epics of Hinduism (to be written)
8. Hindu Gita - Rahasya - Ethics
9. Hindu Epics of Hinduism
10. Hindu Law & History

Out of the ten works mentioned in the above list, only the Gita-Rahasya was actually written, which incidentally shows the importance attached by the author to that subject. The other contemplated works have remained in the form of jotted notes.

The Hindu Philosophy of Life, Ethics and Religion.

OM-TAT-SAT  
S'RĪMAD BHAGAVADGĪTĀ RAHASYA  
OR  
KARMA-YOGA-S'ĀSTRA

Including an external examination of the Gītā, the  
Original Sanskrit stanzas, their English translation,  
commentaries on the stanzas, and a comparison of  
Eastern with Western doctrines etc.

BY

BAL GANGADHAR TILAK, B.A., LL.B.,

LAW LECTURER, AND PLEADER, POONA; SOMETIME ADDITIONAL MEMBER  
OF THE COUNCIL OF H. E. THE GOVERNOR OF BOMBAY FOR MAKING  
LAWS, AUTHOR OF *Orion or Researches into the Antiquity of the  
Vedas, Arctic Home in the Vedas, Vedanga Jyotish and Vedic  
Chronology*, FOUNDER OF THE 'Kesari' AND THE *Maratha*  
NEWSPAPERS ETC. ETC.

TRANSLATED BY

BHALCHANDRA SITARAM SUKTHANKAR, M.A., LL.B.,

Solicitor, High Court, Bombay.

Gibbs Prizeman; Petit Prizeman ( Cercle Littéraire );

Dakshina Fellow; etc.

Vol. I.

FIRST EDITION

( 10,000 Copies )

*āsmūd asaktaḥ satatam kūr्याm karma samūcara t*

*asakto hy ūcaran karma paramūpnoti pūrusaḥ* ॥ ( Gītā, 3. 19 ).

ŚAKA YEAR 1857; 1935 A. D.

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THE AUTHOR



THE TRANSLATOR



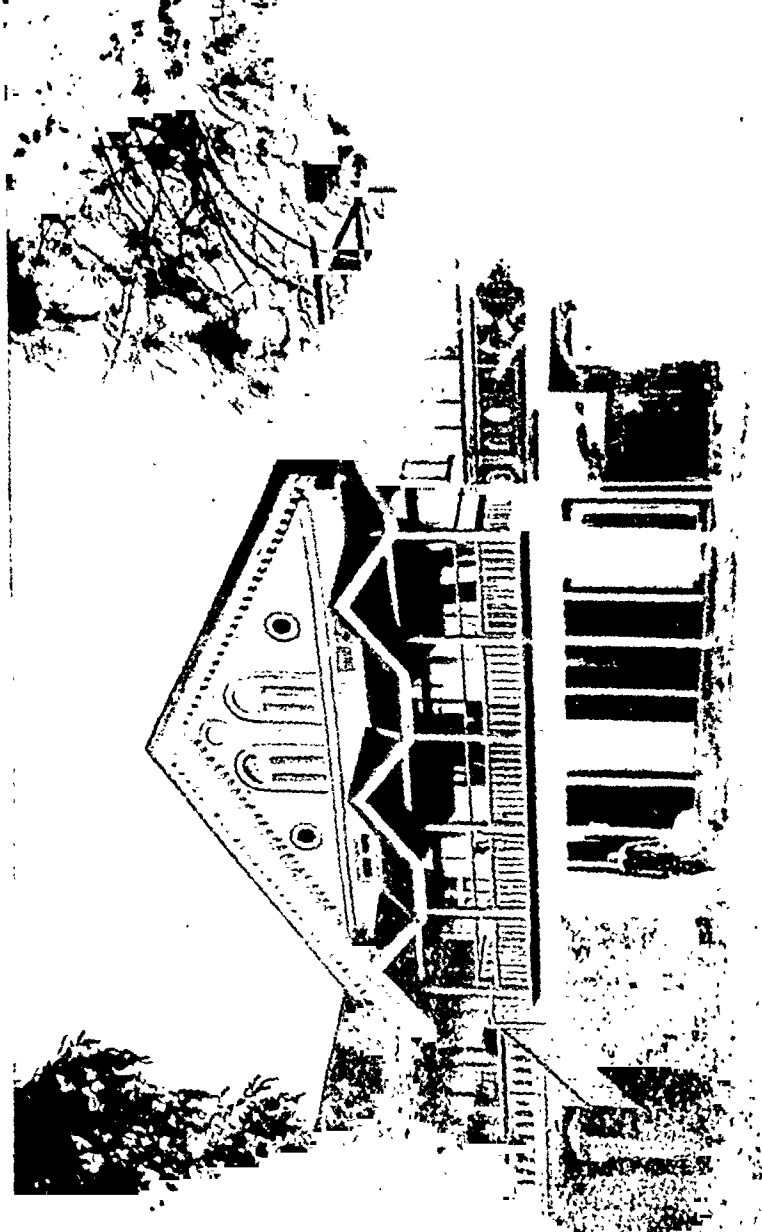
SHRI KRISHNA



PUBLISHED  
BY  
BIRAK BROS.







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## PUBLISHER'S FOREWORD.

Lokamanya Bal Gangadhar Tilak, the author of the present work, had intended to publish an English translation of his work in order to give it an international circulation, which it would necessarily not have in its Marathi form as originally written out by him. It was his great ambition that the interpretation put by him on the doctrine preached by the Bhagavadgītā, should come before the eyes of learned philosophers, scholars, and *alumni*, all the world over, so that he could have the benefit of their views on the line of argument and interpretation adopted by him; and he had in his life-time made an attempt to get the work put into the English language. He was, however, unable to see this matter through on account of his numerous activities, and ultimately he suddenly fell ill and died, without seeing the realisation of his desire and ambition.

After his demise, we his two sons, as the publishers of his works, tried to carry out this his wish, but were unable to give the matter our whole-hearted attention, owing to being involved in heavy litigation arising out of the chaos resulting from the unfair advantage which certain interested parties took of his death. We spent a large sum of money in trying to get the work translated into English, but in spite of this expense, the matter remained incomplete; and in the meantime one of us, viz., my brother, Shridhar died, leaving this task unfinished. I am, therefore, now glad to announce that I have at last been able to successfully carry out the most cherished wish of my father, as also of my brother, and am publishing this volume on 1st August 1935, being the fifteenth anniversary of my father's death; and I shall feel that all the trouble which has been taken by me in bringing out this publication will be more than amply rewarded, if it gets into international circulation, and if I am thus enabled to fulfil the wishes of my late father, and brother; for, I shall then feel that I am free from my obligations to the deceased. I am writing this foreword on the seventh anniversary of my brother's death and I am dedicating this publication to his memory.

I am grateful to the various photographers, photographs taken by whom are reproduced in this publication; as also to the eminent writers and the publishers of works containing references to the *Gitā*, the *Gitā-Rahasya*, and to my late father, extracts from whose publications or writings, have been included in this publication.

My thanks are also due to a friend whose help was greatly responsible for this publication seeing the light of the day, and especially to Mr. A. V. Patvardhan, a member of the Servants of India Society, and the Manager of the Arya-Bhushan Press, Poona, who, out of regard for the late Lokamanya Tilak, undertook the printing of this work at the Bombay Vaibhava Press, without asking for any advance payment, and has agreed to receive all charges payable to the Press out of the sale proceeds of the book. In fact, but for this most generous accommodation, it would have been difficult for me to undertake and carry out such an expensive and ambitious project, at least in my present circumstances. I must also here acknowledge my gratitude to the Translator Mr. B. S. Sukthankar, who also has gladly consented to receive the amount payable to him for the translation, out of the sale proceeds of the book, in due course.

It is true that the price of the publication has been put a little high for moderate purses, as also that I have had to publish the book in two volumes, so as to partly meet the costs of the Press out of the sale proceeds of the first volume; but this has been done as there was no alternative course left to me.

Nevertheless, I have not made this division arbitrarily, as will appear from what follows. The book consists of two unequal parts, as written, the first part being the Philosophical Exposition, consisting of fifteen chapters and Appendices, and going over the first 588 pages of the original text, and the second consisting of the *Gitā*, with its translation, and the Commentary on such translation, stanza by stanza, which goes over about 360 pages. In publishing the book in two volumes I have included the first thirteen chapters of the Philosophical Exposition in the first volume, and chapters 14 and 15 of the

## PUBLISHER'S DEDICATION

*"Nay, the doctrine of the Gita has come into existence only in order to explain why a WISE MAN must perform a particular act, notwithstanding that he sees before his eyes the terrible consequences of it ; and this is indeed the most important feature of the Gita."* (*Gita-Rahasya*, chapter XI. page 417.)

THIS PUBLICATION

IS

AFFECTIONATELY DEDICATED

TO

THE MEMORY OF MY LATE BROTHER

SHRIDHAR

one of the publishers of the late Lok B G Tilak's Works,

WHOSE LAST WORDS

WERE

. . . . .

*"I hope to be reborn in some poor, unknown peasant's hut to complete the mission of my life."*

. . . . .

R. B. TILAK

[P. T. O.]









Philosophical Exposition, and the Appendices together with the indices in the second volume, for the following reasons:—

(i) With the thirteenth chapter, the Exposition proper, comes to an end; the three remaining chapters, though an integral part of the Exposition, respectively contain only (a) an explanation about the continuity of the chapters of the Gītā, (b) the Summing up, or résumé, and (c) the Appendices; so that strictly speaking, the subject-matter does not suffer by my division (see the last words of the Author at the end of the thirteenth chapter, on p. 618).

(ii) In writing the book itself, the late Lokamanya wrote chapters I to VIII in one book, chapters IX to XIII, in the second book; chapters XIV and XV, and the External Examination (Appendices), and the translation of the first three Adhyāyas (chapters) of the Gītā in the third book; and the translation of the Adhyāyas four to eighteen of the Gītā and his Preface in the fourth book (see, Information regarding the original manuscript of the Gītā-Rahasya printed at p. xxviii following); thus, the first Volume as now published contains a translation of the subject-matter included in the first two books written by the Author.

(iii) The Volumes, as now published are more or less of the same size and price, so that from the point of view of the purchaser, it is easier for him to pay the purchase price of the whole book in two, more or less equal instalments, at different times. If the first Volume had been made to include the fifteen chapters and the Appendices, its price would have been much higher than as now fixed.

I have, however, implicit trust in the inherent spiritual power of this wonderful and well-known work of a recognised Oriental Scholar and Researcher, which enabled the first ten thousand copies of the Marathi publication to be sold off within a few months of its publication, and enabled it to go into several editions in Marathi, and to be translated into half a dozen Indian vernaculars; and I am sure that the same success will be met with by the present English translation.

Not only has the translator, Mr. B. S. Sukthankar, helped me by not putting any financial pressure on me, but he has put the translation through within a comparatively short space of

time after it had been entrusted to him, by dint of untiring energy, in spare time, in spite of the numerous other taxes on his time and labour, apart from his professional work as an Attorney-at-Law, which ties him down most part of the day to his office; and he has put me under further obligations by personally carefully examining all the proofs. He has also to a certain extent given me financial accommodation for meeting such payments as had to be met in advance; and I may without exaggeration say that but for his sympathy, accommodation, enthusiasm, and help, it would have been difficult for me to bring out the present edition. A grateful mention must also be made of Dr. V. S. Sukthankar, of the Bhandarkar Oriental Research Institute, Poona, for the valuable help given by him in looking into the transliterated Sanskrit portions of the work, and making such valuable suggestions regarding the publication, as a man of his qualifications alone could make on account of his Continental experience of publications of similar works.

Last, but not least, my sincere thanks are due to Mr. B. M. Sidhaye, the Manager of the Bombay Vaibhav Press, who has ungrudgingly spared no pains to make the technical and difficult printing of this book as faultless and satisfactory as possible; and but for whose obliging help it would not have been possible to put this work through the press during that short space of time in which it has been actually printed.

I feel that in quoting this stanza, with which I am ending this Foreword, I am only voicing sentiments similar to those expressed by my revered father in the concluding remarks of his Preface to the original Marathi work, in parting with his precious thoughts and placing them into the hands of his readers :—

"Go little book from this my solitude ;

"I cast thee on the water, go thy ways ;

"And if, as I believe, thy tone be good,

"The world will find thee, after many days ".

(Southey)

Bombay, }  
25th May 1935. }

R. B. TILAK,  
Publisher.

# PROMINENT PERSONALITIES ON THE GĪTĀ, MR. TILAK, AND THE 'GĪTĀ-RAHASYA'.

## 1. SWAMI VIVEKANAND.

The Gīta is a bouquet composed of the beautiful flowers of spiritual truths collected from the Upanishads.

## 2. Dr. ANNIE BESANT.

Among the priceless teachings that may be found in the great Hindu poem of the *Mahabharata*, there is none so rare and precious as this, "The Lord's Song". Since it fell from the divine lips of Shri Krishna on the field of battle, and stilled the surging emotions of his disciple and friend, how many troubled hearts has it quieted and strengthened, how many weary souls has it led to Him ! It is meant to lift the aspirant from the lower levels of renunciation, where objects are renounced, to the loftier heights, where desires are dead, and where the Yogi dwells in calm and ceaseless contemplation while his body and mind are actively employed in discharging the duties that fall to his lot in life. That the spiritual man need not be a recluse, that union with the divine Life may be achieved and maintained in the midst of worldly affairs, that the obstacles to that union lie, not outside us, but within us, such is the central lesson of the BHAGAVAD-GITA.

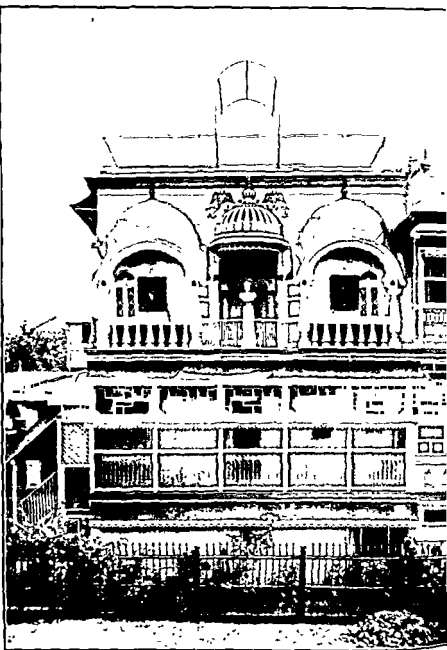
It is a scripture of Yoga: now Yoga is literally Union; and it means harmony with the Divine Law, the becoming one with the Divine Life, by the subdual of all outward-going energies. To reach this, balance must be gained, as also equilibrium, so that self, joined to the Self, shall not be affected by pleasure or pain, desire or aversion, or any of the "pairs of opposites", between which untrained selves swing backwards and forwards. Moderation is, therefore, the key-note of the Gita and the harmonising of all the constituents of man, till they vibrate in perfect attunement with the One, the Supreme Self. This is the aim the disciple is to set before him. He must learn not to be attracted by the attractive, nor repelled by the repellent, but must see both as manifestations of the one

Lord, so that they may be lessons for his guidance, not fetters for his bondage. In the midst of turmoil, he must rest in the Lord of Peace, discharging every duty to the fullest, not because he seeks the results of his actions, but because it is his duty to perform them. His heart is an altar; love to his Lord, the flame burning upon it; all his acts, physical and mental, are sacrifices offered on the altar, and once offered, he has with them no further concern.

As though to make the lesson more impressive, it was given on a field of battle. Arjuna, the warrior-prince, was to vindicate his brother's title, to destroy a usurper who was oppressing the land; it was his duty as prince, as warrior, to fight for the deliverance of his nation and to restore order and peace. To make the contest more bitter, loved comrades and friends stood on both sides, wringing his heart with personal anguish, and making the conflict of duties as well as physical strife. Could he slay those to whom he owed love and duty, and trample on ties of kindred? To break family ties was a sin; to leave the people in cruel bondage was a sin; where was the right way? Justice must be done, else law would be disregarded; but how slay without sin? The answer is the *burden* of the book: Have no personal interest in the event; carry out the duty imposed by the position in life, realise that Ishvara, at once Lord and Law, is the doer, working out the mighty evolution that ends in bliss and peace; be identified with Him by devotion, and then perform duty as duty, fighting without passion or desire, without anger or hatred; thus Activity forges no bonds, Yoga is accomplished, and the Soul is free.

Such is the obvious teaching of this sacred book. But as all the acts of an Avatara are symbolical, we may pass from the outer to the inner planes, and see in the fight of Kurukshetra the battle-field of the Soul, and in the sons of Dhritarashtra, enemies it meets in its progress; Arjuna becomes the type of the struggling Soul of the disciple, and Shri Krishna is the Logos of the Soul. Thus, the teaching of the ancient battle-field gives guidance in all later days, and trains the aspiring soul in treading the steep and thorny path that leads to peace.

# LOKAMANYA TILAK MANDIR



The author's residence, as now altered, showing the Memorial raised by his sons.



LOK. BAL GANGADHAR TILAK  
while in England on the Indian  
Home Rule Deputation.

To all such souls in the East and West come these divine lessons; for the path is one, though it has many names, and all Souls seek the same goal, though they may not realise their unity.

(From Mrs. Besant's Pocket Gīta published by G. A. Natesan & Co. Madras.)

### 3. PT. MADAN MOHAN MALAVIYA.

I believe that in the whole history of mankind, the greatest outstanding personality having the deepest and the most profound knowledge and possessing super-human powers is Shri Krishna. I further believe that in all the living languages of the world, there is no book so full of truth-knowledge, and yet so handy as the *Bhagavadgita*.

This wonderful book of eighteen small chapters contains the essence of the Vedas and the Upanishads, and is a sure guide of the way to perfect happiness, here as well as hereafter. It preaches the three-fold way of Knowledge, Action, and Devotion, leading to the highest good of mankind. It brings to men the highest knowledge, the purest love and the most luminous action. It teaches self-control, the threefold austerity, non-violence, truth, compassion, obedience to the call of duty for the sake of duty, and putting up a fight against unrighteousness (*Adharma*).

Full of knowledge and truth and moral teaching, it has the power to raise men from the lowest depths of ignorance and suffering to the highest glories of divine beings. To my knowledge, there is no book in the whole range of the world's literature so high above all as the *Bhagavadgita*, which is a treasure-house of *Dharma*, not only for Hindus but for all mankind. Several scholars of different countries have by study of this book acquired a pure and perfect knowledge of the Supreme Being Who is responsible for the creation, preservation and destruction of the universe, and have gained a stainless, desireless, supreme devotion to His feet. Those men and women are very fortunate who have got this little lamp of light full of an inexhaustible quantity of the oil of love, showing the way out of the darkness and ignorance of the world. It is incumbent on such people to use it for all mankind groping in the darkness.



#### 4. SIR VALENTINE CHIROL.

There is no more beautiful book in the sacred literature of the Hindus ; there is none in which the more enlightened find greater spiritual comfort.

It was a Hindu gentleman and a Brahmin who told me that if I wanted to study the psychology of the Indian unrest, I should begin by studying Tilak's career. "Tilak's onslaught in Poona upon Ranade, his alliance with the bigots of orthodoxy, his appeals to popular superstition in the new Ganapati celebrations, to racial fanaticism in the 'Anti-Cow-Killing movement', to Mahratta sentiment in the cult which he introduced of Shivaji, his active propaganda amongst school-boys and students, his gymnastic societies, his preaching in favour of physical training, and last but not least his control of the Press, and the note of personal violence which he imparted to newspaper polemics, represent the progressive stages of a highly-organised campaign which has served as a model to the apostles of unrest all over India". This was a valuable piece of advice, for, if any one can claim to be truly the father of Indian unrest, it is Bal Gangadhar Tilak.

(From *Indian Unrest* by Sir Valentine Chirol.)

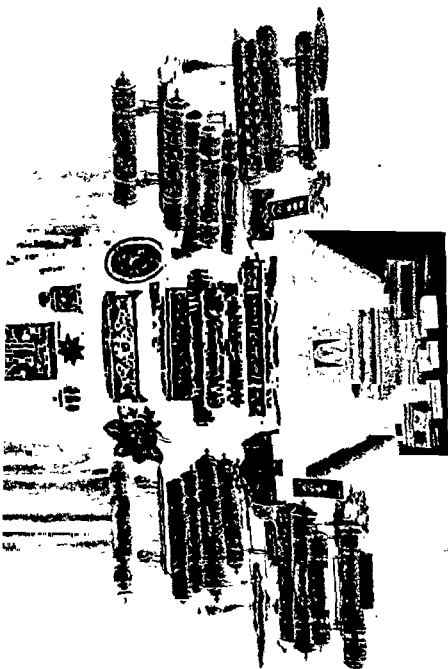
#### 5. HON'BLE G. K. GOKHALE.

Tilak's natural endowments are first-rate. He has used them for the service of the country and although I did not approve of his methods, I never questioned his motives. There is no man who has suffered so much for the country, who has had in his life to contend against powerful opposition so much as Tilak ; and there is no man who has shown grit, patience and courage so rare, that several times he lost his fortune and by his indomitable will gathered it together again.

(From *Dnyan-Prakash* dated 2-2-1915).

#### 6. MAHATMA M. K. GANDHI.

"Early in my childhood I had felt the need of a scripture that would serve me as an unfailing guide through the trials and temptations of life. The Vedas could not supply that need, if only because to learn them would require fifteen to sixteen years of hard study at a place like Kashi, for which





I was not ready then. But the Gita, I had read somewhere, gave within the compass of its 700 verses the quintessence of all the Shastras and the Upanishads. That decided me. I learnt Sanskrit to enable me to read the Gita. To-day the Gita is not only my Bible or my Koran; it is more than that—it is my mother. I lost my earthly mother who gave me birth long ago; but this eternal mother has completely filled her place by my side ever since. She has never changed, she has never failed me. When I am in difficulty or distress, I seek refuge in her bosom.

It is sometimes alleged against the Gita that it is too difficult a work for the man in the street. The criticism, I venture to submit, is ill-founded. If you find all the eighteen chapters too difficult to negotiate, make a careful study of the first three chapters only. They will give you in a nutshell what is propounded in greater detail and from different angles in the remaining fifteen chapters.

Even these three chapters can be further epitomised in a few verses that can be selected from these chapters. Add to this the fact that at three distinct places, the Gita goes even further and exhorts us to leave alone all 'isms' and take refuge in the Lord alone, and it will be seen how baseless is the charge that the message of the Gita is too subtle or complicated for lay minds to understand.

The Gita is the universal mother. She turns away nobody. Her door is wide open to any one who knocks. A true votary of the Gita does not know what disappointment is. He ever dwells in perennial joy and peace that passeth understanding. But that peace and joy come not to the sceptic or to him who is proud of his intellect or learning. It is reserved only for the humble in spirit who brings to her worship a fullness of faith and an undivided singleness of mind. There never was a man who worshipped her in that spirit and went back disappointed.

The Gita inculcates the duty of perseverance in the face of seeming failure. It teaches us that we have a right to actions only but not to the fruit thereof, and that success and failure are one and the same thing at bottom. It calls upon

us to dedicate ourselves, body, mind and soul, to pure duty, and not to become mental voluptuaries at the mercy of all chance desires and undisciplined impulses. As a "Satyagrahi", I can declare that the Gita is ever presenting me with fresh lessons. If somebody tells me that this is my delusion, my reply to him would be that I shall hug this delusion as my richest treasure.

I would advise every one to begin the day with an early morning recitation of the Gita. Take up the study of the Gita not in a carping or critical spirit, but in a devout and reverent spirit. Thus approached, she will grant your every wish. Once you have tasted of its sweet nectar, your attachment to it will grow from day to day. The recitation of the Gita verses will support you in your trials and console you in your distress, even in the darkness of solitary confinement. And, if with these verses on your lips you receive the final summons and deliver up your spirit, you will attain 'Brahma-Nirvana,' the Final Liberation.

The Gita enabled the late Lokamanya Tilak out of his encyclopædic learning and study, to produce a monumental commentary. For him it was a store-house of profound truths to exercise his intellect upon. I believe his commentary on the Gita will be a more lasting monument to his memory. It will survive even the successful termination of the struggle for Swarajya. Even then his memory will remain as fresh as ever on account of his spotless purity of life and his great commentary on the Gita. No one in his life time, nor even now, could claim deeper and vaster knowledge of the Shastras than he possessed. His masterwork commentary on the Gita is unsurpassed and will remain so for a long time to come. Nobody has yet carried on more elaborate research in the questions arising from the Gita and the Vedas."

Paying a glowing tribute to the memory of the Late Lokamanya Tilak, Gandhiji said "his vast learning, his immense sacrifices and his life-long service have won for him a unique place in the hearts of the people".

(From Speeches of Mahatma Gandhi at Benares and at Cawnpore).

## 7. BABU AUROBINDO GHOSE.

What is the message of the Gita and what its working value, its spiritual utility to the human mind of the present day, after the long ages that have elapsed since it was written and the great subsequent transformations of thought and experience? The human mind moves always forward, alters its view-point and enlarges its thought-substance, and the effect of these changes is to render past systems of thinking obsolete or, when they are preserved, to extend, to modify and subtly or visibly to alter their value. The vitality of an ancient doctrine consists in the extent to which it naturally lends itself to such a treatment; for that means that whatever may have been the limitations or the obsolescences of the form of its thought, the truth of substance, the truth of living vision and experience on which its system was built, is still sound and retains a permanent validity and significance. The Gita is a book that has worn extraordinarily well, and it is almost as fresh and still in its real substance quite as new, because always renewable in experience, as when it first appeared in or was written into the frame of the 'Mahabharata'. It is still received in India as one of the great bodies of doctrine that most authoritatively govern religious thinking; and its teaching is acknowledged as of the highest value if not wholly accepted by almost all shades of religious belief and opinion. Its influence is not merely philosophic or academic but *immediate and living*, an influence both for thought and action, and its ideas are actually at work as a powerful shaping factor in the revival and renewal of a nation and a culture. It has even been said recently by a great voice that all we need of spiritual truth for the spiritual life is to be found in the Gita. It would be to encourage the superstition of the book to take too literally that utterance. The truth of the spirit is infinite and cannot be circumscribed in that manner. Still it may be said that most of the main clues are there and that after all the later developments of spiritual experience and discovery, we can still return to it for a large inspiration and guidance. Outside India too it is universally acknowledged as one of the world's

great scriptures, although in Europe its thought is better understood than its secret of spiritual practice.

Neither Mr. Tilak nor his works really require any presentation of foreword.

His Orion and his Arctic Home have acquired at once a world-wide recognition and left as strong a mark as can at all be imprinted on the ever-shifting sands of oriental research. His work on the Gita, no mere commentary, but an original criticism and presentation of ethical truths, is a monumental work, THE FIRST PROSE WRITING OF THE FRONT RANK IN WEIGHT AND IMPORTANCE IN THE MARATHI LANGUAGE, AND LIKELY TO BECOME A CLASSIC. This one book sufficiently proves that had he devoted his energies in this direction, he might easily have filled a large place in the history of Marathi literature and in the history of ethical thought, so subtle and comprehensive in its thinking, so great the perfection and satisfying force of its style. But it was psychologically impossible for Mr. Tilak to devote his energies in any great degree to another action than the one life-mission for which the Master of his works had chosen him. His powerful literary gift has been given up to a journalistic work, ephemeral as even the best journalistic work must be, but consistently brilliant, vigorous, politically educative through decades, to an extent seldom matched and certainly never surpassed. His scholastic labour has been done almost by way of recreation. Nor can anything be more significant than the fact that the works which have brought him a fame other than that of the politician and patriot, were done in periods of compulsory cessation from his life work,—planned and partly, if not wholly, executed during the imprisonments which could alone enforce leisure upon this unresting worker for his country. Even these by-products of his genius have some reference to the one passion of his life, the renewal if not the surpassing, of the past greatness of the nation by the greatness of its future. His Vedic researches seek to fix its pre-historic point of departure; the Gita-rahasya takes the scripture which is perhaps the strongest and most comprehensive production of Indian spirituality and justifies to that spirituality by its own authoritative ancient message the sense

the importance of life, of action, of human existence, of man's labour for mankind which is indispensable to the idealism of the modern spirit.

Mr. Tilak himself, his career, his place in Indian politics are also a self-evident proposition, a hard fact baffling and dismaying in the last degree to those to whom his name has been anathema, and his increasing pre-eminence figured as a portent of evil. Yet is Mr. Tilak a man of various and no ordinary gifts, and in several lines of life he might have achieved present distinction or a pre-eminent and enduring fame. Though he has never practised, he has a close knowledge of law and an acute legal mind which, had he cared in the least degree for wealth and worldly position, would have brought him to the front at the bar. He is a great Sanskrit scholar, a powerful writer and a strong, subtle and lucid thinker. He might have filled a large place in the field of contemporary Asiatic scholarship. He is the very type and incarnation of the Maratha character, the Maratha qualities, the Maratha spirit, but with the unified solidity in the character, the touch of genius in the qualities, the vital force in the spirit which make a great personality readily the representative man of his people. The Maratha race, as their soil and their history have made them, are a rugged, strong and sturdy people; democratic in their every fibre; keenly intelligent and practical to the very marrow; following in ideas, even in poetry, philosophy and religion, the drive towards life and action; capable of great fervour, feeling and enthusiasm, like all Indian people, but not emotional idealists; having in their thought and speech, always a turn for strength, sense, accuracy, lucidity and vigour; in learning and scholarship, patient, industrious, careful, thorough and penetrating; in life, simple, hardy and frugal; in their temperament, courageous, pugnacious, full of spirit, yet with a tact in dealing with hard facts and circumventing obstacles; shrewd yet aggressive diplomatists, born politicians, born fighters. All this Mr. Tilak is with a singular and eminent completeness, and all on a large scale, adding to it all a lucid simplicity and genius, a secret intensity, and inner strength of will, a single-mindedness in aim of quite extraordinary force, which remind one of



the brightness, sharpness and perfect temper of a fine sword hidden in a sober scabbard.

The indomitable will and the unwavering devotion have been the whole meaning of Mr. Tilak's life; they are the reason of his immense hold on the people. For he does not owe his pre-eminent position to wealth and great social position, professional success, recognition by Government, a power of fervid oratory or of fluent and telling speech; for he had none of these things to help him. He owes it to himself alone and to the thing his life has meant and because he has meant it with his whole mind and his whole soul. He has kept back nothing for himself or for other aims, but has given all himself to his country. As he emerged on the political field, his people saw more and more clearly in him their representative man, themselves in large, the genius of their type. They felt him to be of one spirit and make, with the great men who had made their past history, almost believed him to be a reincarnation of one of them returned to carry out his old work in a new form and under new conditions. They beheld in him the spirit of Maharashtra once again embodied in a great individual. He occupies a position in his province which has no parallel in the rest of India.

The landmarks of Mr. Tilak's life are landmarks also in the history of his province and his country.

His first great step associated him in a pioneer work whose motive was to educate the people for a new life under the new conditions, on the one side, a purely educational movement of which the fruit was the Ferguson College, fitly founding the reawakening of the country by an effort of which co-operation in self-sacrifice was the moving spirit, on the other, the initiation of the Kesari newspaper, which figured increasingly as the characteristic and powerful expression of the political mind of Maharashtra. Mr. Tilak's career has counted three periods each of which had an imprisonment for its culminating point. His first imprisonment in the Kolhapur case belongs to this first stage of self-development and development of the Maratha country for new ideas and activities and for the national future.